

P. 630

or indirect forms of tension and irritation which both father and mother neglect to examine, be these tensions vociferous in character or of a brooding kind.

anyone else
if that

Often, when the infant cries, it is left to itself because parents do not want to humour its mood, ^{feeling} in the oft-times erroneous impression that it has acquired the habit of so ^{down} going out of ^{away} previous indulgence. ^{for indulged} It is erroneous because children, ^{the child, comes for a reason} as grown-ups, are more or less responsive to their surroundings. A sensitive ^{and this means} child - and it should be remembered that children are infinitely ^{no for} more sensitive than grown-ups - will respond ^{he becomes} acutely to every- ^{instinct} thing about it though it may not understand the nature of that by ^{instinct} which it is being affected. As the grown-up is able to detect the emotional import of a foreign tongue without knowing the specific meaning of the words he hears, so the child responds to harshness or tenderness, sympathy or indifference, confidence or undue alarm, ^{it} and where there is occasion for protest, ^{it} will demonstrate resentment according to the intensity of its impression of the forces immediately about it. [?] And if it is of an extremely nervous nature, it will accordingly register a violent protest.

P. 631

Quarrels between parents have a definite effect upon the child's nervous system as have dissensions in general, whether between father and mother, older children, or even of close-dwelling neighbors. So, before deciding to leave a child to its own devices whenever a condition of strain is demonstrated, it would be more helpful to investigate the probable causes so that the real reason, once found, could guide us towards right adjustment which is often of tremendous scope because embracing many people and interlocked events. Then, with clearer perception of what is needed for solution,

P. 632

~~This principle of thinking applies to the solution of all of our problems and not only to those encountered in child-rearing. Details, as we have seen, are part of a unity. - our generality of perception. But when we arrive at the detail we often fail to go further with it by seeing it in its largest context. In other words, We amputate the detail for the sake of enlarging our understanding. But then we ^{and} leave it ~~in its segregated state so that its connected value is lost. In order to observe the detail, we do not merely cover up the unity to which it belongs as a temporary expedient but in our consciousness we take the detail permanently away from the entirety of which it is part. By doing so, we end up with the fragment alone instead of the fragment as connected part of the entire pattern. Which is why our knowledge, though it be extensive, consists mainly of disconnected fragments which makes the application of that knowledge so dangerous.~~~~

P. 634

and in dealing with a particular problem of a child, we will often discover its particular cause - the detail - but fail to relate it to the entire context of behavior of the child. The result is that the particular problem, though "solved", recurs again and again in different forms. It takes different outlets, and gives us generating difficulties for an entire lifetime.

P. 635

The child suffers from nightmares and thus we trace the feelings of insecurity. When we allow the child to sleep with us, when it is needed, or we give it more attention in the form of praise and caresses, we are expecting it, allowing it to sleep with a bit of guilt. We will buy a puppy for it so that it will not be lonely. Or we take it on excursions with us, and through it or over it place directly the nightmare scene.

?

P.632

we might more thoughtfully procede instead of always complaining about difficulties or giving vent to hysterical outbursts while never caring to find the vital ^{explanation} link which, unless found, leaves them unsolved. ^{It parents should be alarmed about organizing} ^{it should be to bring these abnormalities and certainly not over their child's unalloyed} ^{expressions which paralyzing in them the fear that he is in retard of the} ^{rest of humanity, are so often muted by medical, nebular, or over-cautious} ^{professional guidance prescriptions}

P.633

they are

To properly supervise the tendencies of the infant, it is evident that parents should learn to apply themselves early enough to the observation of the Child's thoughts, feelings, and emotions as they have their unrestricted play in behavior. If we are really eager to know accurately, from the earliest stages onwards, ^{they} we must observe everything with ceaseless interest for out of ^{that} our generality of perception will eventually be manifested particulars which, ^{as} when reflected upon and ^{they are} thereby gradually understood, can be brought together in the form of a more comprehensive realization.

P.634

This principle has application to all of our problems and we are now relating to child-mind.

^{of that unity} Details are part of a unity. But what do we do? We amputate the ^{enlarging our understanding} detail for the sake of ^{But there is no detail} unity and leave it in its segregated state so that its connected value is lost. ^{in order to} For the sake of observing the detail; that is, ^{we know it better} for the sake of reflecting upon it, we do not merely cover up the rest, ^{as a temporary expedient} but, in our consciousness, ^{we} take ^{the detail} it permanently away from the entirety of which it is part and, by so doing, end up with the fragment alone instead of the fragment as connected part of the entire pattern. ^{which is why} And so our knowledge, though it be extensive, consists mainly of disconnected fragments which makes the application of that knowledge so dangerous.

P.636

By observation is meant the effort to arrive at the fuller meaning of a thing - the condition upon which depends its less restricted usage. Relying upon and, in turn, encouraging a constant progression of thought, our observations should neither be inundated by a flood

of impressions nor remain glued to the obvious or photographic appearance of a thing or performance. And though our explorations begin with clumsy probings (which, in time and with experience, lead to finer, more precise ones,) they should never begin with clumsy conclusions. What too often interferes with thorough penetration into new fields of knowledge, hampering and defeating further learning, is one's old background of previously acquired knowledge. ^{or when} Not only ^{rather the forward} do we, if adherents of ^{very} pre-conceived assumptions, ^{very} make that ^{necessary} open-mindedness ^{and, not only that} which is required impossible for ourselves but we look upon any new undertaking with disdain and, ^{at} so, at the outset, ^{we} condemn it as a purely hypothetical idea unworthy of the consideration of a learned mind, ^{on doing so, we overlook} discounting the fact that too often the accumulation of our own rubbish impedes our progression to further conquest for which it is often necessary that we shed the greater part of the much-treasured knowledge ^{by us} we have accumulated at such painful cost.

P 636

So far as the rearing of the infant is concerned, it is the fixed idea of normality that constitutes a most common pre-conceived assumption. What is rather needed is a first-hand individual study, ^{personal} not of majority behavior in contrast to minority behavior, but ~~focused~~ upon the attempt to know this child without stereotyped comparisons of behavior correspondences as leads. Comparisons, whether psychological or physiological, should be used only in time of emergency, that is, when a most difficult problem arises and one demanding immediate attention whereupon the specialist should be consulted.

P 637

Thus, were the child, according to knowledge based upon developmental tables, to fail to show usual aptitude in walking, speaking, seeing, and so forth, medical consultation should be sought. ~~and~~, should it then be found organically sound, there is no need to worry

P 638

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P638 that the child will not later catch up with any belatedness-- unless
parents, in their exaggerated concern, shock the child into devel-
oping nervous complication which can ^{and do} lead to organic impediments.

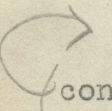
P639 Of course, there are innumerable instances where doctors fail to
discover the physiological correlates of a disturbance manifested
in behavior but such problems could be greatly reduced in number
were the corrective of closer understanding applied with greater
interest to infancy.

P. 640

If we want to succeed in eliciting the best that is possible in a child, we must not do so with ~~other~~ preconceived ideas, in particular, of creating for him a destiny which, we feel will rebound to our credit. If we do so, we shall never understand the child and thereby bring unnecessary disappointment to ourselves because in building such dreams about him, we are merely occupied with egotistic visionings, ^{this is not at all so} ~~so that instead of~~ helping the life which has come into our charge, ^{it certainly} ~~we thwart~~ the finest of which he might become capable had he received the utmost of our understanding instead of being the willy-nilly hero of our wilful dreams which, at least in the beginning, are not his. It were better for children were parents not to give their dreams of grandeur blind vent, ^{what is called for are Not dreams but efforts} ~~but, through the~~ ^{directed} ~~effort leading~~ to awakening and awareness, sought for the object of their love, the child, ^{only things themselves can parents achieve} ~~to seek~~ the closest acquaintance with it and, through that, gain understanding of its tendencies. ~~It is these~~ ^{which are} the parent's most dependable guide to the right treatment to be given. For if the child is to grow well, not only in body but in mind, he must be given the opportunity to ~~eventually~~ develop by himself those tendencies which will be most useful in mastering all the weakening inclinations which even my child possesses although I

P. 641 have invested his fate with that of the imaginary leader of the country of my dreams in which he will always rule. Try, instead, to see him in a realistic world, in a world in which he is to learn a great lesson and where everything tries to reveal some truth; where there is, as yet, suffering and disease, the ~~selfishness~~ ^{much} ~~of~~ ^{the} ignorance, indifference of poor and rich, the smallnesses of sex, jealousy, and hatred; where there is also kindness, profundity of love in which not merely the personal but all things have an interest, a meaning, and a purpose to be regarded and reflected upon without fear or discrimination, ~~because~~ ^{and so the thoughtful every minute is an occasion for thought} ~~to~~ the living it is a world in which nothing is dead. So that if the child is to gain by everything it does and will do and of which social and economic station is not the criterion of success, he must be brought up in a ^{living} world, ^{enriched by thought}.

P. 642 There is much controversy as to the criterion of success. It is the expression and action of the mind which makes growth the highest aim of living. There is nothing bombastic about this mind, ~~for~~ ^{In} all it does it is searching, loving, caring, ever striving to free others from darkness and misery which, from its own experience, it knows is the most worthwhile of accomplishments. It also knows that gracious living is obtained by what we are; never by what we own.

P. 643  Parents should never be too anxious, too impatient for results. (concerning the aptitudes of their children.) Clever children are seldom the most intelligent and the so-called backward child will be found not wanting even ^{if} he does not display an acceleration equal to what is now considered normal. The genuine teacher seeks to know the child through observation and reflection upon his observation. How else could he teach it? And to try to teach someone of whom there

P 643

is no knowledge makes real teaching impossible.

P 644

This applies to the parents who have given birth to the infant and who become its first guides. If they are not teachers of understanding but only crude guides they will, though unwittingly, guide their child wrongly and, it is most likely, develop in him the poorest type of mind which can but lead to the complications of an ordinary existence where, despite material possessions, only tuitiveless care companions.

When we teach the child the possession of things as, for instance,²⁷
by giving it a property while saying: "This is your ring. You mustn't
lose it. Remember now, don't lose it or you'll be spanked," its
ego will rapidly grow in the direction of possessorship which will
apply not only to a ring or to toys, but to everything in its life
environment of the future. The use of toys and trinkets helps then
to induce an early sense of exclusive ownership - an egotistic
emphasis upon mine and thine of catastrophic consequence for its
future.

To avert this, educational means should take the place of toys
which are merely means ^{so much for the child} ~~for diversion~~ so that ^{the child} ~~the child~~ will least
annoy by being kept busy with anything. As yet, ^{the child} ~~it~~ is still considered
a nuisance which is why toys, including "educational" toys as they are
called, are so popular with the average parent who resorts to them as
the most effortless solution to ^{the child's} ~~its~~ demands ^{of his child} ~~for~~ attention. Doubtlessly,
the erroneous impression that they are contributing to ~~the~~ intelli-
gence of ~~the child~~, besides preparing for future academic adjustment,
also enters to lend excuse to their excessive popularity. But while
it may be that blocks will acquaint the child with the alphabet,
arrange them as he may, they will never teach him the fundamentals
of considered behavior.

*provided that education justifies the giving of things and just give so develop the intellect
and to strengthen himself feeling. This time is precious, and the master
place a song book near his child's bed -*

P. 49: Froebel: Education of Man. Having a bird near the child's bed.

But
This is the seed which ^{becomes} strengthens the insatiable craving for
constant diversion so that the ^{child, grown up,} man never actually gets a chance to
think but ^{is} possessed by the constant desire to escape thinking. ^{you} That
activity of thought is painful to ^{one} such a man who from early childhood ^{or} has been neglected.
so that he cannot make the necessary steps toward such an accomplishment.

This is so
Why is this so? Because thinking begins not with extrinsic
concentration but with exercises of self-orientation, ^{these are carried on} in the subjective
world of ^{the} one's self through ^{whose development} the clarity of which the objective, then,
^{is seen} can be much more intelligently seen. But when from ^{informed} early childhood
^{works} on, the concentration is focussed upon the external, ^{can only be} to begin with,
the subjective eye remains weak, and when sensed, it is only then vaguely
and disturbingly known because the individual has gained no acquaint-
anceship with it. Therefore it remains more of a menace to him than an
asset for his development.

here
If ^{the} acquaintanceship with the subjective side of the child ^{were} were
promoted, provided, of course, that the parents had sufficient
knowledge to direct it, humanity would not suffer so much from
psychological maladjustments ^{from} for it is exactly in the early stages
^{from} (the undue physical attention, including all the toys, that prevents
such education.

it must
If one does not begin learning to overcome ^{it} the immaturities of the
mind while young, they will hold us in submission ^{and} later and it is very
improbable that they will be overcome later. ^{when} The intellectual and moral
constitution ^{has} having been neglected and so left or made weaker, ^{in later}
people can later scarcely bring themselves to make, far less to sustain
the effort, ^{needed} to produce mental and emotional growth. On ^{the} that account
^{alone} alone, the earlier right education is applied, the more possibility the
individual has to grow throughout his life under conditions from which

normally the average person never gains any ^{real} true understanding.

~~How can one~~ ^{the} foster ^{any of the} an interest in the subjective life ^{of} in the infant ^{to one end of} and ^{we are interested in its life} by the infant? ~~It~~ comes down to this fact. There are certain things

which are easily learned and mastered while still others cannot be learned at all with ~~usual~~ ^{it is not possible} selfish ^{which is not everywhere} prevalent curiosity. It is difficult enough to learn with precision of the things of the practical world but it is indescribably more difficult to find one's way in the subjective side of life. Therefore, the first principle for making inquiries

P652 requires a full sincerity of interest on the part of the inquirer; not a self-centered nor a possessive type of curiosity. we are generally acquainted with.

R
653
So ^{under} this circumstance, it is much better to abstain from toygiving and let the child, if it has no other means, to find its own way ^{we now depend upon it to do so by itself alone} subjectively ^{finding} than to ^{help} aid in diverting him from the possibilities of himself ~~finding it by~~ unnecessary toy-interferences.

P.647

Even if he has not learned the alphabet at home, it will not be to his detriment since he may master it at any time easily enough. But he will spend the rest of his life never knowing the satisfactions of thoughtfulness, the value of which his parents have helped him to forego learning.

P.654

The necessity for toys may be obviated by helping the child to attain skill in ^{in everything} ~~anything~~ he can do about the house at the earliest possible occasion. Here, much can be done which is instructive, practical, and useful and which should not be considered by ^{parents} ~~parents~~ as being beneath the child's dignity. The purpose of such skill is above all educational since it is designed to make the child self-sufficient in every possible respect; ^{and we are interested in self-sufficiency} not only as regards the outward skill but particularly in connection with the degree of voluntary effort put forth. ^{in its execution}

P.655

Then, there is the out-of-doors, not only of fields and woods, but of the yard, the street, and the town, each of which offers an abundance of opportunities to further the natural appreciation for all things. Appreciation is care and heart-felt respect; not ^{cold} ~~cold~~ regard accompanied by fear ^{by indifference} which, if once instilled in the child, ^{is transcended} ~~is transcended~~ with difficulty, if at all, in the absence of the advantages given by a fine mind.

P.656

There is also the family relationship of the home, the approach to which may produce either sincere communion or subservience to artificial amenities wherein disregard takes the form of voiceless or fretful quarrelings.

P.657

Not by playing with things but by becoming part of them do we arrive at communion which is no other than the realization of kinship ^{and that} which finds expression in the sharing of one's self. But

recourse to the bit of trumpery does not help to develop the mind, the character, the sensibility of heart of the child, ^{what it does develop is} but only the inclination to look upon ^{any} ~~everything~~ as a toy and the tendency to treat it as such not only as child but as grown-up. If, therefore, we do not give it any toys during the short period of infancy, that is, prior to walking, it will not die of ennui since it has a play of mind and lives in a world of its own where physical action, other than that arising out of its bodily functionings, is ~~not~~ ^{un} necessary. This being so, it can never lose if it never receives those toys which are now deemed so indispensable to its maturing.

There is enough to develop its mental, sensory, and motor apparatus in the exercise of its necessary functions. Thus, in feeding it grows in the use of its hands, employing fingers and thumb ~~wherewith~~ to grasp the breast of its mother, ^{it} learning ^S gradually to use its hands less and less clumsily. Following the period of breast feeding, the growth of its behavior will naturally continue in the actions of bottle feeding, acts of elimination, sitting, standing, crawling, walking, and so forth. Through these, it improves in the surer use of its hands, control over its musculature, the more accurate gauging of visual stimuli, and so on.

When the child is unnaturally restless, instead of turning to toys as an escape, let the mother sing to it or play some soothing music provided she does not confuse restful music with cacophonous "melodies" of the moment. Then, she can carry it in her arms or play with it on some **spacious, soft surface** ^{though} ~~but~~ not teasing it, ^{teasing} for ~~this~~ ^{a possible seed of later hypomania} is very different from play; the one merely causing excitement; the other, guided by understanding, producing a soothing, tender relation between mother and child which is truly educative.

A spanking does not mean a flogging nor, out of resentment, to give the child a whacking blow. It is rather a touching ^{which has which} the nature of a thinking contact ^{because it has a thinking content. In this sense it is} and ~~is therefore~~ never motivated by an emotional outburst on the part of the mother who knows that her child, being a sensitive instrument, will register the unseen quality of any contact. It is better not to touch the child at all in way of punishment ^{if} of parents lack the understanding necessarily going with such treatment which, at best, is actually a form of guidance. Furthermore, it is also better not to teach it anything than to teach it wrongly for then it will always be difficult for it to undo the effects of the first vivid impressions so as to start afresh. Whereas, if it has been ^{taught} nothing, it will only have to start and will certainly not be the loser by having had to wait a little longer.

P660

The progress of the child will therefore be much more thorough if his education proceeds without hurry ~~for~~ ^{what} real benefit can there be in hustling him off into learning things before he is given the opportunity to cultivate some kinship with his mental and physical self? Let him first behold his ^{surroundings} through feeling, a natural condition with the child which, when it is not disrupted by the anxiety of impatient parents who look upon obvious signs of hability (habit-ability) as sure demonstrations of intelligence, grows into thinking which helps him to become his own inward and outward observer. He ~~will then be able to~~ ^{will} consult himself with all sincerity of heart and mind in everything he does. ~~and so~~ learn to enrich his life with creative action instead of idling it away in the search for visionary happiness and security, ^{enjoyment by the sure} contained in the absurd promises held out by educators who prescribe everything

P661

P661

but encourage no natural growth through their allegiance to dogmatic tenets and customs. In this way, the error of learning by copying continues to hold an unrelinquishing grip upon the mind which is trained to know things but ^{not} to know itself and must therefore remain unresponsive to its creatively thinking self. *Amherst*

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What is sadly lacking in the educational care of the child from early upbringing to later public or private instruction is the realization that if he is to grow up genuinely strong, his mind must become self-governing. If it is to think independent of old

*many nations
falsely
he expected
to be relaxed
to the child,
that no more
near facts.
our*

truths - which is not to disregard them - we cannot heap upon it a multitude of facts to be memorized and tested for but not to be penetrated; or artificial means of training which may well be regarded as no more than figments of a commercial genius that has invented innumerable ^{gradations} ^{bricks more suited for commerce than education} tricks to be used in conventional instruction. ^{designing their pedagogical exercises, they take as their model, the price of fly papers. It is all bait, attractive yet deadly.} These are but fly-catchers from the self-diverting child's toy to the chilling prescriptions of instruction and allied testing.

P662

First help the child's mind to sing in unity, then you may safely build upon this unity ^{thought} but not by beginning to indulge it in toys. That, you may be sure, ^{then} will ^{not} increase his strength but ^{indeed}

only add power to the seed of ego in him which will all too soon make itself felt and heard. He will thank you with understanding later on when you have succeeded in helping him to become a

P663

thoughtful caretaker of things, ^{his} which he cannot become, when you guide him, even though inadvertently, into habits of meditating upon possession, ^{that which we will not still find that possession} that eventually comes to roost, with its attending incubuses of envy, hate, and greed, upon the finite sense of mine which, more than often, has an uncanny tendency to include what belongs to other.

P664

This does not mean that later the child may not enjoy the use

P. 664 of bicycle, roller skates, and other recreative contrivances provided they are used for recreation and without stress upon the physical at the expense of the intellect. Although bodily care should not be neglected in the interest of the mind, ~~it should be seriously remembered that~~ a misshapen mind is far more tragic than a misshapen body.

P. 665 The girl, too, depending upon the natural processes of maturation which make it possible for her "to do for herself," may also have the use of doll, carriage, and other objects of interest so long as they are employed for practical purposes, that is, as a preliminary to actual child care which, ~~it is certain,~~ ^{Do} will do her no harm to know. ^{something of this} Nor is there any reason why a boy child - the ^{of the future} ~~future~~ intelligent father - should be denied the benefit of some knowledge, similarly derived, concerning the needs of the baby. This is not intended to encourage thoughtless breeding but, on the contrary, to take away the savage strain of thoughtlessness which too often predominates in later marital relationships, ^{we find it} as well as in the unnatural coarseness or morbid shame so characteristic of average adolescence, these conditions definitely ^{demonstrating} ~~confirming one~~ of the gross carelessnesses with which the child's mind has been tended.

P. 666 There is no time set aside in schools of whatever level for instructors to initiate tomorrow's parents into knowledge which would help them transcend jocularly as a cover for shamed embarrassment, ~~because~~ ^{an} informing knowledge of sex with all its wholesome functions - and this must go beyond the limits of the physiological structures involved to include the psychological elements - ^{has} ~~has~~ always ~~been~~ left hidden with the result that later this ignorance

produces not only an unnatural shame but an attitude of blind
possession toward the object of desire.

P666

There are men and women, not ^{or prostitutes} prostitutes, who walk stealthily
along the street, fearful of being detected, indulging and then
running away. Had they been given the benefit of healthy knowledge,
they would understand the nature of their sexual desires and would
no longer be compelled to act as thieves.

P667

If sex were elevated to the level ^{of reason} where ~~it is~~ no longer falsely
hidden, there would be no occasion for being morbid about it, ~~and~~,
not only that, ^{but} there would eventually be ~~the~~ cessation of the
irrational desire for it created by the fact that it is kept an

P668

~~irrational desire for it created by the fact that it is kept an~~
irrationally covert subject. The secrecy of sex is one of the crimes
of modern education. It makes for boldness of sex, for the deterior-
ations of promiscuity and ^{for violence} innumerable forms of expressions, ^{which are} ~~are~~
really harmless. They all interfere, to a degree, with man's sane
mental and physical behavior.

In building an edifice, the superstructure cannot be erected
before the foundation has been properly laid. The site where the
edifice is to stand presents the potential foundation so that it is
here that the expert engineer surveys the ground to find out what
is needed for the task. This done, the actual ~~preparation of the~~
foundation is ^{built} ~~performed~~ step by step until it is ready to receive
the superstructure. All this ~~is done by~~ ^{done} the good builder, with ^{much} ~~great~~
care long before it stands ready to weather the tests of the elements.

P669

In rearing the child at home and, later, in teaching, the found-
ation of mind is taken for granted. We do not begin ^{with a thorough study} ~~by preparing to~~
~~blend its functions into one harmonious unity of reflective concen-~~
tration. We say: "The mind is there. Now let us see: we shall soon

P670

know what kind of a mind it is that we're dealing with by how efficiently it carries the things we place upon it." In this way, whether we be parents or educators, we erect our edifice upon an ill-considered foundation, judging the quality of mind by its storage space and not by deep-seated potentialities of reason which elude our interest. Working as we do under the misapprehension that the methods and materials used in building the structure will simultaneously prepare the solid foundation, we build precariously.

P670

To erect a genuinely serviceable mind, we must not, out of false economy, fail to prepare as serviceable a foundation: otherwise everything will surely not stand the tests with which it is going to tried.

P671

Though mind in itself is harmonious, the instruments of mind which are its ^{the sense} receptors cannot conserve what is received if it be not studied in calm without which clear thinking becomes infinitesimal in scope and ^{on this is why} leads to dullness of thinking. The dull mind is also the fidgety mind which, like a blind hare upon a leash, jumps hither and thither while getting all tangled up in it.

Truth and the truth of anything is never obscure for it is rather the obscureness of our minds which obscures comprehension.

As we learn to practice reflection, our obscureness is lessened, though not all at once, and then what we think is thought about with increased plainness and leads to understanding action which is the inevitable fulfillment of thought. Whereupon that which went unperceived, made perceptible through experience, becomes the credible real.

How does this apply to the reasoning of the child?

An Investigation of the presence of
Cytochrome c in Metridium.

P674 Only fatuous minds give way to worship of precedents, reputation, and place. Whatever it is that they learn, they labor to achieve without thirst for learning. Stressing as they do ^{quantitative} ~~quantitative~~ ^{knowledge} ~~knowledge~~ and mechanical skills in the interest of personal ambition, they never cultivate understanding. Being too busy forging tools of knowledge which they misapply, ^{they} ~~and so~~ make men unequal through contention. So more knowledge in ^{men} ~~them~~ makes only for more ^{sorrow} ~~sorrow~~. But while there is no real advantage in brooding over our ^{here} ~~recesses~~, one should never underestimate their ^{of what we know} ~~mounting~~ strength over us through lack of reflection upon what they ^{do} ~~do~~ to our lives.

R675 Were there an education of thought, that is, an education furthering the ^{the increase} ~~increase~~ of qualitative thinking not in addition to but providing the foundation for any superimposed knowledge of facts, social ^{programs such} ~~programs such~~ as prohibiting now one mode of behavior, ^{superfluous} ~~superfluous~~, now educating another, would become entirely superfluous. It stands to reason that minds which have not been trained to become copying apparatuses will, by themselves, prevent undesirable conditions from arising or seek a solution to existing ^{problems} ~~ones~~ for themselves and for humankind. This would mean that desirable conditions would not only be established but be prevented from undergoing degradation but not through habit or tradition which are inimical to the creatively exploring and thinking consciousness. As it is now, the majority never heed warnings until conditions make it impossible for them to continue their rote existences, and then only with ^{concern} ~~concern~~ a purely traditional self-concern.

P676 The axiom upon which education should rest is that of benefitting the child by helping him to ^{identify the} ~~identify the~~ workings of his mind with himself through introspection and without so many verbalisms on the

Were there an education of thought, ~~that is, an education~~
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^{as we do today} a purely traditional self-concern.

The axiom upon which ^{of all} education should ~~rest is that~~ of benefitting
 the child by helping him to identify the workings of his mind with
 himself through introspection and without so many verbalisms on the

who desire to do better;
part of the parent or instructor, ~~in order that~~ ^{with} the actions of the child ~~may~~ gradually cease to be controlled by egocentric vagaries, (through an ever-widening scope of self-insight.) When the mind gains a certain cognizance of itself through personal though not self-centered interestedness, the more consciously it functions and the more directly conscious the mind is of what it does, the more is its ~~scope~~ ^{range} of discernment increased in action.

through this
As the mind begins to know itself and ~~hence~~ ^{as the same mind} gains in real strength, it is able to diminish the craving for pleasure, ~~while~~ ^{as the same mind} pain, its counterpart, simultaneously atrophies, this marking the beginning of freedom from the perpetuation of these two contrasting sensations of which it is not possible to have the choice of one without the succeeding appearance of the other. The average notion of pleasure is that it is an enjoyment unalloyed with tension, aggravation, or care, ~~although this quality of pleasure may be identified with~~ ^{but where has this characteristic, it is in} selfish satisfaction which lasts only so long as that which produces the pleasure endures - which is never long enough.

It is then exclusively for self-indulgent ends that happiness is sought by the ordinary mind though this ^{fact} it can never, so long as it remains ordinary, admit to itself or to another. For example, I may think that I seek happiness for the sake of another person I love whereas, in reality, ~~I do so mainly because~~ I seek it for myself for once that person leaves me to be with another, my intense feelings of devotion undergo a definite change. Upon reflection, it becomes evident that I sought to give happiness to the other only that my own seeking for happiness might be gratified and that whatever I did for the other was firstly for myself.

But there is a happiness which is not related to self-indulgence,

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being rather thwarted by any weakness of the mind, and whose quality is that it seeks to ^{it desires only to} enrich others by helping them to grow in understanding, ^{to} make the minds and hearts forever young through the ever-increasing inflow of energy, to widen the banks of the riverbed of that energy which is themselves, ^{so} that they may share of themselves for the good of all who would quench their thirst upon that universal flood of which there can be no exclusive possession.

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It is understood that most children are unaccustomed to an education having this aim which is precisely why ~~it is at this stage that~~ ^{divorced parents} the guidance of teachers is of inestimable importance, ^{the new work is to} who will faithfully keep the child from following channels of imitative conduct. ^{the} This they do, by assisting him to reflect upon his own behavior instead of rushing him to quick conclusions in order to prove that they have accomplished something when all they have done is to further bend the child's leanings to the side of imitative acquiescence.

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If the ^{young} child does not grow closer to himself, he will never know his nature intimately ^{soon} (for this learning ^{becomes} will be too intricate for him to approach, far less to understand), ^{he must} and at last wear himself out through one diversion or another to escape disturbance occasioned by ^{of his nature} this lack of understanding, from which throughout life he ^{as} has been systematically estranged.

P
682

While no one will deny the sincerity of the interest which continues to be voiced in progressive living and its reflection in education, it should also be admitted that though many changes have taken place in the curriculum and methods of presentation of subject matter, no direct attempt has been made to break down the

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error existing in the bookish, routine-preparation of the instructor which causes him to rely upon words, upon the latest, most up-to-date literature which, he prides himself, is his most dependable course for the acquisition of further information.

+ his pupils

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But this sort of training gives the average instructor of any grade, including the kindergarten, little understanding of teaching, though ^{it may help him to} he may amass a great quantity of cold knowledge ^{which he} presented by him in the same conventional spirit ^{in which he was received} to his pupils although this is far from the giving of himself which a teacher must be able to do if he is to earn the close confidence and trust of those in his care and without which teaching deteriorates to a chore.

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Is it not for want of personal ^{development} that he can only give of his work and not of himself? ^{But this} and which is not so much the fault of those who become, technically speaking, teachers as it is that of the established standards upheld by all those who are directly and actively connected with the organization of education and who oversee the pattern of teaching? ^{So that} were the standards to find improvement, were they not only to ^{lay} stress upon technical achievements on the part of the teacher-candidate, not everyone with the mere ambition to become a certificated instructor would find his place in the classroom and especially not in the kindergarten, that department of the school where only the finest minds should be at work preparing the newly launched human vessels to pilot themselves ^{from the harbor} out to sea.

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Progressive living begins with the growth of mind and that not later than at the beginning of formal schooling which should continue what the progressive parent has accomplished instead of undoing what ^{has been} done. In the event that the mind has not already received

such help from the parent - which happens rarely to be the case -
the earliest time to give the mind this start is ^{at the inception of} ~~then~~ the school. ^{very}
But if we begin with imitative methods which give but the habit of
thinking and doing as the physical eye sees with all its attending
P685 limitations so far as meaning is concerned, the human vessel will
rot in the harbor.

To avoid such wastgae of human material, the ^{parent or} teacher who would
supervise the emancipation of mind ~~in the kindergarten and upwards~~
must have at least these two essential qualities: impersonal human
understanding and profound feeling which is tno to be confused with
romantic sentimentalism. He cannot therefore be merely a product of
perfunctory learning with degrees attesting to professional qual-
P686 ifications in the pursuit of which these qualities have been, as is
so often the case, obliterated. ^{which is as true that} All qualifications are dependent
upon the development of the qualities present in a person's nature,
~~the qualifications which pedagogy directs should be based upon or foster qualities of human nature,~~
and are therefore derivatory. So that it becomes evident that these
^{at least the} ~~two essentials are qualities, not qualifications which are now so~~
^{which is sound understanding & whole feeling}
erroneously placed above all fundamental values.

^{not} Should the ~~be based upon~~ ^{be based upon} ~~an emphasis to professional qualifications~~